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347 made only of beams, reeds and clay. The floor of the booth is usually raised a few feet above the street level, as is the small footpath which runs along the booths. The booths serve, without difficulty as places to sell all kinds of ware, or as workshops for all kinds of handicrafts, in effect whole industries are carried on at the bazaar. There are no windows or doors in the bazaar stalls, so that the merchants and craftsmen carry on their business all year round in all weather in these places, enclosed by only three walls. At night the shops are closed either by a boarded partition or by folding screens made of reeds. Those merchants who are unable to take all their wares home with them every evening spend the night in their shops, both winter and summer.

Merchants and craftsmen sit on the floor during their work on reed mats or blankets, with their legs crossed, sitting either inside the booth or on the footpath which leads into the booths (Figure 57, p. 15a, p. 165). The buyers also take their places on the ground beside the merchants, unless they prefer, for the sake of greater convenience to undertake the selection of wares on horseback, in which case the wares are brought out one by one to be inspected from the horse. Naturally, since in winter it is not particularly comfortable to sit on the ground which is soaked through, there are a few wooden benches covered with blankets or carpets for the greater comfort of the public in front of the better shops, especially tea houses, and eating places, /163/ (Figure 58, p. 15a, p. 165), and on these one can take his place with his legs crossed and conclude his business comfortably. /Figure 56, p. 14a. Caption: Covered bazaar streets/

366 443 A peculiarity of Central Asian bazzars is the strict separation of various industries and various types of goods /164/ from each other, which makes the search for and the choice of the necessary wares far easier for the buying public. One row of booths is, for example, exclusively devoted to clothing merchants, the next occupied by merchants in cotton material, the third by silk merchants; furs, linen, boots, saddles, metal wares, crockery, vegetables, fruit, meat, in short, everything there is to buy can be bought only in one specific row of booths. In the same manner all the eating places are in one row, where they prepare their national dishes right out on the street before all eyes: 'Plov' /pilaf/, 'pelmene' /small meat dumplings/, 'shashlik' and 'lepeshki' /small meal cakes/; and they poison the air far around with their burned 'shaffet' and 'kunshut' /sesame/ oil.

The handicrafts, like the wares are all organized strictly according to categories. In one street the kettle and teapot smiths make an

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366 earsplitting racket; in another street the ferries and nail smiths are at
443 work; gold and silversmiths, shoemakers, tailors, chandlers, turners, saddlers (cf. Figure 57, p. 15a), embroiderers in silk, etc., each take a special street for themselves. The division into branches, however, is not simply limited to the general classification but even applies to the separate booths. As a rule, each merchant handles only a single article. In one booth one finds, for example, only horse saddles, in another, only harnesses for horses, in a third, only fur hats, in a fourth, only fur coats, in a fifth, only 'khalats' /wide flowing Oriental dressing gown/ etc. Among the shoemakers, one sells only riding boots, another only overshoes with leather stockings, a third only cut-out boot leather, and so on. Even in the production of the plov /pilaf/, the carrots, which must be cut into fine pieces, are not prepared by the cook himself, but are furnished already prepared by a merchant who is occupied exclusively with the cutting and sale of carrots.

[275] Of all the bazaar booths, the tea booths or 'chaikhanas' enjoy the largest number of customers, and those natives who can afford it pass the greatest part of the day in tea booths, chatting, drinking tea, smoking and playing chess. Most of the tea booths are located around the bazaar square at the intersections of the various streets which run through the
[305] rows of shops. Near the tea booths are also found the booths of the barbers, insofar as they have their own shops at all; most of the barbers are ambulatory and practise their trade on the street or in the tea booths.

485 The caravansaries (1) erected in various places in the bazaar re-

1. Not Karavanserei, as it is usually written in German, for it is made up of two words, 'karavan' - "caravan", and 'sarai' - "shed".

place our hotels for the travellers in Central Asia, for hotels /165/ do not exist there. The caravansaries are open buildings for the temporary shelter of traveling merchants together with their wares, horses and camels. They consist of a roomy, quadrangular court, which /Figure 57, p. 15a. Caption: Sart saddlers at the bazaar in Tashkent/ surrounds a one or two-story building, in which there are rooms assigned for the shelter of the travelers and their wares. These are simple, windowless, smoke-blackened rooms with clay floors, containing no furniture at all, since in Central Asia every traveler carries with him all the necessary things, like beds, footrugs, drinking and cooking utensils, teapots, and the like. Tables and chairs, however, are unknown on the whole. The beasts of burden are tied up in the middle of the court,

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Cotton bazaar in Andizhan (Ferghana). The cotton is offered for sale by veiled peasant women.

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4: Leix U-5 (no date) 1941 RL1 Turkestan RL1

A bazaar in Turkmenistan. In the regions inhabited by nomads bazaars for the surrounding districts are held twice a week at certain places. The merchants are townsmen. On the right a Turkoman, in the background a Russian official.

57

361 shooing away the flies with a special instru-
366 ment, a whisk made of hair, attached to a handle. In the Chinese bazaar there is constant movement, bustle and noise. The vendors of wares cry out and invite the customers in. Hordes of children some half-naked, some completely naked, scurry back and forth.

In a group of men the Chinese women stand out in their original costumes, on their tiny misshapen, squeezed little feet, on which they walk with difficulty, as though on stilts, tottering sideways.

/432/ With every step one runs into vendors, carrying all their goods in one hand, and charging two or three kopecks for it. Here is an unbelievably dirty urchin holding a piece of mutton on his finger, yelling with all his might, announcing his wares../sic/

The greatest crowding, noise and throng takes place in the so-called row of eating houses, where various food is sold. A beggar can satisfy his appetite for some three or four kopecks here. Having satisfied their hunger, Chinese beggars lie down somewhere in the shade along the booths and spend the whole day doing nothing.

361 Trade at the Chinese bazaar is divided
443 into three categories:

1) The permanent trade, which is carried on in booths, and in which the more valuable articles are sold: mats, cotton prints, tea, sugar, iron, etc. 2) Mobile trade, on small tables set up in front of the booths. Here the articles sold are already cheaper: ordinary

361 soap, mirrors, wooden combs, dirty tobacco,
443 needles, handfuls of two Russian candies, etc. These wares are gathered up at night and spread out again in the morning. 3) Hawking, carried about in baskets or simply in the hands. To this category belongs the sale of eggs, fruit, birds, etc.

There are practically no proper goods in Kuldja now. Up until 1866 one could find Chinese silk textiles, porcelain articles, and precious stones here. Now decent textiles and porcelain have gradually become an archeological rarity and are much more expensive.

After our occupation of Kuldja a special article of trade were the Chinese "burkhans" (small copper or cast iron representations of gods). But even the burkhans have all been sold.

361 This town, which is dirty and unattractive
364 from the outside, appears even filthier inside, that is, in the courtyards and the houses. The courtyards are filled with every sort of refuse, and in the houses the dirt and disorder is beyond imagination. Even the lodgings of the rich and those who are comfortably well off suffer from the absence of light, ventilation and cleanliness. In addition the Chinese houses are distinguished by some sort of a special sharp odor, peculiar to them.

/433/ Of the public buildings in Kuldja, in addition to the two mosques, mentioned above, the Chinese temple of idols is worthy of mention. The entrance to the temple leads through several dirty courts. In the front court in a dark hovel is the school where the children gather to study

[See category 116, p. 151 — Analyst]